

SECOND YEAR

TEXTBOOK



# O.T. HISTORY

A Survey of Joshua to Esther

**DELIVERANCE BIBLE  
INSTITUTE**

*Portland, Maine, USA*

# O.T. History

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## A Survey of Joshua to Esther

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# Introduction

**O.T. History** is a survey of Joshua to Esther.

Order of the books of our survey as found in the Bible:

- |              |             |            |
|--------------|-------------|------------|
| 1) Joshua    | 7) II Kings | 11) Nehemi |
| 2) Judges    | 8) I        | ah         |
| 3) Ruth      | Chronicles  | 12) Esther |
| 4) I Samuel  | 9) II       |            |
| 5) II Samuel | Chronicles  |            |
| 6) I Kings   | 10) Ezra    |            |

Chronology of these books (all dates BC and approximate):

- 1451-1427 (24 Years) Joshua
- 1425-1120 (305 Years) Judges
- 1322-1312 (10 Years) Ruth
- 1171-1017 (154 Years) I & II Samuel
- 1050-590 (460 Years) I & II Kings
- 1056-610 (446 Years) I & II Chronicles
- 536-457 (79 Years) Ezra
- 521-495 (26 years) Esther
- 446-445 (1 Year) Nehemiah

Because of the time overlaps and similarities of I & II Kings and I & II Chronicles we will study them together and the same for Judges and Ruth. We will outline our study as follows:

Chapter 1: Joshua

Chapter 2: Judges

Chapter 3: Ruth

Chapter 4: I & II Samuel

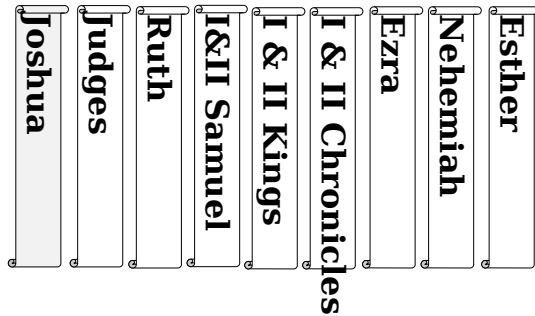
Chapter 5: I Kings to II Chronicles

Chapter 6: Ezra

Chapter 7: Nehemiah

Chapter 8: Esther

# ONE: Joshua



## Writer

- Joshua an Ephraimite and servant of God to Moses, in all Jewish traditions, is the writer. Josh. 1:1; 24:29 His lineage is given in I Chron. 7:27
- Joshua was a commander leading a military campaign.
- He was nearly forty years old when he shared in the triumph of the Exodus.
- He was mentioned first in connection with the fight against Amalek at Rephidim when he was chosen by Moses to lead the Israelites. (Ex. 17:9)
- Afterwards he was one of the twelve spies Moses sent (Num. 13:8, 16; 14:6-10)

## Style

- This book is a history of the military campaign against Canaan—5-7 years of war and 15 years of rest. (11:18, 23) “He brought us out to bring us in.” Deut. 6:23
- Moses was considered top quality as an “orator” and prophet; Joshua was a top quality “general.” Alexander the Great, Hannibal, and Napoleon have to take a back seat behind these two men: Joshua and Moses. They kept their qualities on top by staying in fellowship with God.
- Joshua is to the Pentateuch what Acts is to the Gospels. Ephesians is its N.T. counterpart.

## Name

- This book gets its name from its contents: the acts of Joshua in leading Israel to the conquest of the land. It also records his death and burial.
- Joshua is called *The Book of Conquest* or *The Fight against the Canaanites*.

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- It is especially attractive to the Overcomer. Every spiritual soldier may overcome his foes and possess what God has for him in Christ.

Key Words

- “War” (17 x’s) & “Possession/Possess” (18 x’s)  
Christians have Conquest /War , but Possession /Victory should be the results.
- KEY PHRASE: 10:14 “The LORD fought for Israel”

## Key Verses

- **1:5**—*There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.*
- **24:15**—*And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

## Types

- Canaan Land is a type of the fullness of the Christian experience. (Life in the Spirit) Our inheritance in Christ – Heb. 3:7-4:13; Eph. 1:11-14 The land of promise is a place of conflict as well as a place of victory.
- Joshua is a type of Christ in that:
  - a. His name – (Jehoshua) means Jehovah – Saviour. Num. 13:16  
(The name Joshua has the same meaning as the name Jesus. Heb. 4:8)
  - b. He is Captain – Josh. 3:7, 4:14, 5:13,14; Heb. 2:10
  - c. Advocate in defeat – Josh. 7:5-9; I John 2:1
  - d. Christ, like Joshua, leads His people to victory. Rom. 8:37; Josh. 8:1-29
  - e. Christ like Joshua allots to His people their portion. Eph. 1:11; Col. 3:24; Josh. 14:1
- Israel' natural conflicts point toward a greater spiritual conflict.

Looking at God's point of view:

1. God looks upon sin with uncompromising intolerance. Jos. 7:11-26
2. The worship with God cannot co-exist with idolatry. Jos. 23:6-16; 24:2-13; 14-27
3. Holiness cannot co-exist with wickedness.

Joshua 24:19—*And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins.*

4. God is continually at war with sin.

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Joshua 24:20—*If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.*

5. If the sinner does not turn from sin, God must destroy the sinner also. Jos 23:16
6. We obtain our inheritance in Christ through the obedience of faith.  
Josh. 14:8-9; 14; Acts 6:7; Rom. 1:5; 15:18; 16:26; Heb. 4:1-11;  
I Peter 1:3-5; 13-14; 22; II Peter 1:5-9

## Setting

### **PREPARATION for CONQUERING and POSSESSING THE PROMISED LAND**

Joshua 1:1—*Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying,*

- The people's hearts were broken over the passing of Moses and gripped with a deep sense of grief and anguish for he had helped them to follow the Lord.
- Through God, Moses had founded and established the nation of Israel.
- Moses freed the Israelites from Egyptian slavery and gave them the law at Mt. Sinai and led them through the wilderness.
- Joshua had fallen in a spirit of despair over the death of Moses, lingering in grief, God forcefully spoke to the heart of Joshua and gave him an arousing call.

“Moses My servant is dead! Arise! Fill the gap! Take up the mantle of leadership! Prepare the people to cross the Jordan River into the Promised land.”

- Joshua was ready to begin to lead the people of God into the promises of God at 80 years old.

The book of Joshua begins with the death of Moses. Moses retired at the top of the scale as a leader. Deut. 34:10-12 Moses, as a type of the law, led Israel to the border of their inheritance and there he gave them his final counsels, exhortations, and blessings before passing from earth onto GLORY. Moses life's work was done, but under the leadership of Joshua, Israel still had to march on and cross the Jordan, a type of passing on from the old life of sin in the wilderness after crossing the Red Sea out of Egypt. NOTE: It is one thing to come out of sin and it is another thing to get sin out of you. It is God's Will to be completely free from sin! ***March on!!! Drive out the enemy and possess the land for God!*** Luke 21:19—*In your patience possess ye your souls.*

Moses shortly before his death was directed (Num. 27:18) to invest Joshua with authority over the people. God gave Joshua charge by the mouth of the dying lawgiver. (Deut. 31:7, 14, 28)

## The Outline



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- |  |            |
|--|------------|
| I. The Entrance into Canaan,               | Ch. 1-5    |
| II. The Conquest of Central Palestine,     | Ch. 6-9    |
| III. The Conquest of Southern Palestine,   | Ch. 10     |
| IV. The Conquest of northern Palestine,    | Ch. 11     |
| V. Summary of Israel's Conquests,          | Ch. 12     |
| VI. The Division of the Land,              | Ch. 13-21  |
| VII. The Altar of Witness at Jordan,       | Ch. 22     |
| VIII. Joshua's parting Councils and Death, | Ch. 23, 24 |
| I. The Entrance into Canaan,               | Ch. 1-5    |

A. Introduction to chapters. 1-5

God gave **three** wonderful Promises to Joshua and the Israelites. The promises that had been given to God's people were through Abraham.

1. **The Promised Land** (Joshua 1:3-4)

(Relates to the Believer's Spiritual Inheritance in Christ.)

The Israelites were to secure and occupy all the land (every place they marched). God gives the land to His people as a gift. It was the people's responsibility to march forth and claim the land by faith in the promise of God. As they marched forth, they would secure the land that flowed with milk and honey.

The boundaries of the Promised Land are described by their furthestmost point in each direction: *South*: the desert (the Negev), *North*: Lebanon, *East*: the Euphrates River, and *West*: the Mediterranean Sea.

2. **The Promise of Conquering All Enemies** (Jos.1:5)

(Relates to the Believer's full and Victorious Walk of life.)

2 Cor. 2:14—*Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.* (1Cor. 15:57,58)

As the Israelites marched forth and faced opposition, we will. These enemies would do all they could to defeat the Israelites and either enslave or kill them. But they would conquer all the enemies who opposed them, so by the grace of God we will.

A full and victorious life is one of the great Promises of God. The genuine Believer who marches forth laying claim to the Promised land will be victorious. There is only one condition: the Believer must trust God. This believer will conquer all the enemies, trials, and temptations that confront him. He will live a full and victorious life through the Presence and Power of the Lord.

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Psalm 44:5—*Through thee will we push down our enemies: through thy name will we tread them under that rise up against us.*

3. ***The Promised Presence and Rest of God*** (Jos. 1:5)

The Israelites were to defeat all enemies by the Presence of God. God promised to be with them, to never leave them nor forsake them.

What a promise God has given us! The promise of His *unfailing, unbroken presence*, that He will never leave us nor forsake us. No matter what enemy, trial, or temptation may face us—no matter what trouble, difficulty, or problem—no matter the size, the strength, or the destructive potential of the obstacle.

The promised "rest" (shaqat) comes to the believer when he trusts Jesus Christ as his Savior. Joshua 11:23; 14:15; 21:44; 22:4; 23:1; **Heb. 3:18,19; 4:8**

**REST OF...** salvation and deliverance, peace of heart and mind, assurance and confidence, purpose, meaning, and significance, fulfillment and satisfaction!

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B. The charge to Joshua, Ch. 1 - **TASK IDENTIFIED**  
*"Arise go over this Jordan Thou and all this people"*

1. **The Charge, 1:1-9**

Now, Moses had just died, and the people had been in deep anguish and mourning over his death for thirty days. As soon as the thirty days of mourning were over, God immediately spoke to Joshua, restating His call to him.

Deut. 34:8—*And the children of Israel wept for Moses in the plains of Moab thirty days...*

- It was time for Joshua to arise and cease his mourning over the death of Moses.
- It was time for Joshua to take up the mantle of leadership and lead God's people across the Jordan River and actually enter the land that had been promised.

God gave a forceful charge to Joshua, to be "strong and courageous" **in his task of leading Israel** to inherit the Promised land (Joshua 1:6). He was the military commander of an army that faced formidable enemies, and he knew warfare lay ahead.

The land promised by God was a vast territory possessed by a number of powerful nations whose people were brutal and savage, wicked and evil to the core. Their "cup of iniquity" had become so full that God was now using the Israelites as His instrument of judgment against them. In facing such enemies year after year, the days of warfare and the sight of maiming and killing could easily begin to wear upon Joshua. God knew this; therefore, he charged Joshua to be strong and courageous in his task of conquering the promised land. It was his task to conquer the land and to divide it among God's dear people.. Throughout the days, months, and years of warfare, this dear servant of God was to stay the course.

God encouraged Joshua to be *strong and courageous* **in obeying God**, in obeying His law, His Word (1:7-8). He was to obey everything that Moses had written. The result of his obedience would be prosperity and success.

- He was to obey all God's law. He was not to turn away from God's Word.
- He was never to stop sharing God's law or Word.
- He was to meditate on God's Word day and night.

God encouraged Joshua to be *strong and courageous* in **overcoming fear and discouragement** (1:9). Having to face enemies and make decisions to send young men, husbands, and

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fathers into battle, God cared for Joshua. God commanded Joshua to be strong and courageous in overcoming whatever fear or discouragement attacked him. To encourage and assure Joshua, God gave him the promise of His continued, unbroken presence.

There are three strong lessons for us in the charge given to Joshua.

- 1) **We must be strong and courageous in obeying God's Word.**
- 2) **We must be strong and courageous in following Men of God.**
- 3) **We must be strong and courageous as we walk in the Spirit.**

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2. **Joshua's & Israel's response, 1:10-18**

The long-awaited command came: prepare the people, mobilize them to march and cross over the Jordan (Joshua 1:10-11). The commander of the army, Joshua, gave the command; and the orders went down through the ranks of the officers.

Israel pledged their allegiance to the charge Joshua gave them.

Joshua 1:16-18—v.16 *And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.*

The Promised Land could be conquered only if the people were loyal. Joshua opens with the command to the officers to come together, prepare the people for the march into the promised land. This was the command for which the people had longed and yearned to hear, the command to prepare to cross over the Jordan River to claim their inheritance promised by God.

The people had to be mobilized to march within three days. This shows just how organized the Israelites were, for the population was over two million people. For that many people to break camp, secure food, and prepare their livestock to march within a three day period demonstrates just how organized the nation was.

**C. The spying of Jericho, Ch 2 - ENEMY STUDIED**

1. The two spies sent out 2:1-8
2. The fear, terror, fainting, melting hearts of the Canaanites 2:9, 24
3. The harlot/liar Rahab's faith 2:9-13, 21; Mat.1:5
  - a. Received the spies vs. 1
  - b. Her testimony of faith vs. 8-13
  - c. Asked for a true token vs. 12
  - d. Was saved Josh. 6:25 Heb. 11:31 James 2:24-26
  - e. Placed among Israel Josh. 6:25
  - f. Brought into the royal line Matt. 1:5
  - g. The line of Judah Matt. 1:3

Judah was a tribe with too much inheritance to keep it just for themselves Josh. 19:9 God saves not because of one's righteousness but because of faith Heb. 11:31; James 2:24-26 God is rich rewards for those that believe and obey Josh. 6:25 Matt. 1:5 I Cor. 3:14 I Thes. 2:13 Acts 5:32

Rahab's testimony is not given as an excuse for sin but for hope to repent.

4. The Spies' Report. V. 24

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D. The crossing of Jordan, Ch. 3-4 **LEADER MAGNIFIED**

1. Instructions as to manner of crossing
2. The Jordan parts for Israel
3. The memorial stones erected

E. The encampment at Gilgal, Ch. 5 **DELIVERANCE  
MEMORIALIZED**

1. The circumcision of the new generation
2. The Passover kept
3. The Captain of the Lord's host appears to Joshua

## II. The Conquest of Central Palestine, Ch. 6-9

### A. The siege and capture of Jericho, Ch. 6 **GOD'S ARMY POSITIONED**

Jos 6:2 *And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour.*

6:6-9 Vs. 3 *"And ye shall compass the city all ye Men of War"*

Joshua 7:12—*Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.*

### B. The conquest of Ai, Ch. 7, 8 **GOD'S ARMY SANCITIFIED**

1. Israel faces first near defeat
2. Achan's sin discovered and put away
3. Final victory through strategy from God.

7:13 "Up sanctify the people"(You won't get anywhere without being sanctified.)

You won't get anywhere without the Lord being with you.

8:1, 2 Thou shalt do to Ai as thou hast done to Jericho.

8:29 Grave stones - death

8:30-32 Altars of whole stones - unbroken law

Death is now under the law of God Matt. 5:17

Law is fulfilled by Christ; **death hath no more dominion over the believer.**

Rom. 6:9, 11, 14, 22; Ex. 20:25, 26; Deut. 27:9-26

8:12 - "Gerizim" - People of the desert (Blessing)

Simeon, Levi, Judah

"To Bless" Issachar, Joseph (Ephraim and Manasseh),

Benjamin

8:13 -- "Ebal" - (Stony) Reuben, Gad, Asher

"To Curse" Zebulun, Dan, Naphtali

The eyes on the mountains are watching to bless the obedient and curse the disobedient. II Chron. 16:9 Zech. 4:10; 3:9; Rev. 5:6; Amos 9:8; Joshua 6:17-19; 7:1 Israel was disobedient. How was the record cleared?

Because God used Joshua 7:6; Because of Jesus I

John 2:1

### C. The league with Gibeon, Ch. 9 **ISRAEL DECEIVED**

1. The deception of the Gibeonites

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2. Their exposure and enslavement

9:22 "Beguiled" - cheated, charmed

9:1 All the kings 9:2 "gathered themselves together"

9:2 "Accord" - In Hebrew means one mouth

Think of the pressure upon Joshua and Israel as all the kings and armies scream as they charge upon Israel. Israel heard the wrong voice and was pressured into a mistake.

Jos 9:14 ...*asked not counsel at the mouth of the LORD*

III. The Conquest of Southern Palestine, Ch. 10 **ISRAEL REASSURED**

10:8 (The Promise Repeated) 10:8; 1:5; 8:11-14; 21; 24-29;  
10:40-42

- A. The confederacy of five kings against Israel
- B. Their attack on Gibeon
- C. Israel defeats them at Bethheron
  - 1. God fights for Israel with hail stones
  - 2. The sun and moon stand still
- C. The five kings captured and slain at Makkeda
- E. All the cities at the south captured and burned

IV. The Conquest of northern Palestine, Ch. 11 **ISRAEL'S REST**

11:23, 18-20; 15-16; 6

- A. Northern tribes under king Jabin gather at Lake Merom
- B. Joshua defeats them and subjugates their cities

V. Summary of Israel's Conquests, Ch. 12 **ISRAEL UNDEFEATED**

12:24 UNDEFEATED → 31 wins - 0 losses

- A. Eastern Palestine conquered under Moses
- B. Western Palestine conquered under Joshua

VI. The Division of the land, Chpt. 13-21



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- A. Eastern Palestine divided between Reuben, Gad, Manasseh (1 ½ tribes), Ch. 13 **ISRAEL REMINDED** -- 13:1,2,6 (The Task Repeated) 1:4
- B. Caleb given Hebron as an inheritance, Ch. 14 **ISRAEL'S INHERITANCE** 14:1,5
- Vs. 3 Other side Jordan by Moses
  - 13:33 None for the Levites Num. 18:20-24
  - 14:4 Children of Joseph - "Two tribes" Double portion
- Both tribes received a double portion - Jos. 17:14-18 Look at the area on the map that Ephraim and Manasseh cover and how they reach out like hands to the other tribes.
- Judges 1:25; Gen. 49:22-24; Josh. 14:6 Num. 14:24; Josh. 14:7-15 Caleb's Inheritance Hebron
- C. Western Palestine divided by lot to the 9 ½ tribes, Ch. 15-19

15:19 **BLESSING OF GOD**

Not the world vs. 18 (Not a "field") vs. 1 Edom Flesh/Carnal Life

We do not want the world controlling us. God helps us to capture the flesh (Edom) and crucify it and allow God to control our Land (life). Amos 9:15 Obadiah 17-21

15:19 "Give me a blessing" Upper springs - Lower springs  
15:20 Judah was first to receive an inheritance of the tribes on the West side Jordan

All things are possible with the blessing of God.

Judges 1:1 1:8, 19; Josh. 15:63; Judges 1:15

Upper springs and lower springs flowing in our life.

II Sam. 5:6-7 David of the tribe of Judah conquered the Jebusites and Jerusalem.

Judges 1:19 II Sam. 5:10 Rev. 21:3 Heb. 7:14

16 and 17 **HANDS OF FAITH**

- a. Covering two chapters
- b. Vs. 1 The children of Joseph  
Ephraim and Manasseh 2 tribes - 2 hands
- c. Hands stretched out from other side Jordan  
East side to the Great Sea - West side 16:1-3; 7, 8

*SONG* - "We are able to go up and take the country, To possess the land from Jordan to the sea, though the giants may be there our way to hinder, God will surely bring the victory."

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16:4 Ephraim and Manasseh took their inheritance.  
16:5-9 Ephraim's Inheritance  
Vs. 9 They had cities also among Manasseh linking  
Those together - hands were joined. *faith to  
faith*

Faith provides for sons and daughters 17:3-6.

Men of faith say "more" "me too" 17:14-18

Faith increases your desire and responsibility.....but also  
enables you.

Sin increases your desire and responsibility.....but  
disables you.

Strong hands prevail.

Weak hands fail.

Josh. 16:10; 17:13; Judges 1:27-29; Judges 1:34, 35

Joshua 19:40 - **42** **46** **47**  
Ajabn Japho Leshem - Dan

Judges 1:34,35 It seems as though the Amorites were  
satisfied with forcing Dan into the mountain, but also take over  
the mountain. Yet the hand of Joseph prevailed.

God helps us join our hands together and use both our  
hands in destroying our enemies, not toiling with them as  
"tributaries." Gen. 49:22-26; Heb. 4:2

Moses - Ex. 17:12 Aaron - Lev. 16:12 Jonathan - I Sam. 23:16

**18:1 ISRAEL TAKING UP THE SLACK**

Vs. 1 "assembled together at Shiloh and set up the tabernacle."

Vs. 2 "seven tribes which had not yet received"

Vs. 3 "How long are ye slack to go to possess the land?"

Vs. 4 36 men Josh. 7:5 - God still has His men.

Vs. 5 "Seven parts"

Vs. 11 Benjamin's lot and inheritance Lot #1

Acts 19:2 - Have ye received your inheritance? Eph. 1:13, 14

**YOUR Promise**

Acts 2:39 "For the promise is unto you."

I. The Holy Ghost Promised

John 14:26; John 16:7-16, 20; Luke 12:12

II. The Holy Ghost Given

John 20:22; Acts 2:1-4; 4:8, 31; 5:32; 8:15-17; 9:17, 18; 10:44-  
48; 11:15, 16, 24; 13:9; 19:2; II Cor. 5:5; Eph. 1:13, 14

III. Praying For the Holy Ghost Baptism

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Acts 2:37-42; 4:31;8:15; 9:17; 19:6; Eph. 3:16; Luke 24:49; Acts 1:4; Luke 1:21

Who had received?

Josh 18:7 Gad, Rueben,  $\frac{1}{2}$  tribe Manasseh, 18:5 Judah and Levi, Also the House of Joseph - Ephraim and Manasseh - North, Judah - South

Levi did not have an inheritance to them. They received what was shared with them from other tribes. If the other tribes were slack, the Levites would go without.

God help us to be faithful and take up the slack in our lives. It is affecting others.

Who had not received their inheritance?

- |               |           |               |             |
|---------------|-----------|---------------|-------------|
| • Benjamin    | • Zebulun | • Issachar    | • Naphtali  |
| 18:11         | 19:10     | 19:17         | 19:32       |
| • Simeon 19:1 |           | • Asher 19:24 | • Dan 19:40 |

19:1-51 **LAST O F THE LOTS**

Simeon's inheritance Lot #2

19:1, 9 "within the inheritance of Judah"

Judah means - Praising God; Simeon means - Hearing

God's Word

Zebulun's inheritance Lot #3	19:10-16
Issachar's Inheritance Lot #4	19:17-23
Asher's inheritance Lot #5	19:24-31
Naphtali's inheritance Lot #6	19:32-39
Dan's inheritance Lot #7	19:40-48

19:49 Joshua received an inheritance among them.

Treated like a tribe, Treated like a king. Like a man of God should be treated.

D. The assignment of the Cities of Refuge, Ch. 20 **CITIES OF REFUGE**

20:7, 8 Three on each side Jordan

West side

East side

Kedesh- a sanctuary Bezer-an inaccessible spot

Shechem-shoulder Ramoth-heights

Hebron-seat of association Golan-captive

All six cities of refuge portray Christ as our Savior. →Heb 6:18

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E. Forty-eight cities assigned to the Levites, Ch. 21 **LEVI's  
48 CITIES**

21:45 "All came to pass" This life is temporary (Heb. 11:8-10, 13-16) - Songs →

- This world is not my home
- This old world can never hold me
- "I'm getting ready to leave this world"
- This old world is loosing its hold on me
- "I'm gonna be gone"
- I'll soon be done with troubles & trials

VII. The Altar of Witness at Jordan, Chpt. 22 **TIME TO GO HOME**

The Call 22:1-9      The Test 22:10-20      The Witness 22:21-34

- A. Joshua blesses and dismisses the 2 ½ tribes
- B. They erect an altar at Jordan
- C. The western tribes pacified when the purpose explained

VIII. Joshua's parting Council and Death, Ch. 23, 24  
**EXHORTATION**

- A. Joshua's exhortation and words of warning to Israel  
23:3, 4 Former benefits      5-10 Promises & conditions      23:11-16 Threatenings

Examine the Samson of the bible and see if this is just a threat.  
Josh. 23:12, 13 Judges 14-16 He loved a Philistine and lost his 2 eyes.

Jg 16:4...*he loved a woman in the valley of Sorek, whose name was Delilah.*

Jg 16:21 *But the Philistines took him, and put out his eyes, ...*

Each tribe experienced why it is necessary to drive the enemy completely out

...snares...traps...scourges...thorns...blindness II Peter 2:9;  
John 8:12

24:15 "Serve the Lord" the choice is yours.

Remember the eyes in the mountains are watching you.  
Remember the Promise. Joshua 1:3-9

- B. His death and burial

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C. The burial of Joseph's remains in Shechem

**Joshua**  
Study Questions

1. What are the key words for the book of Joshua?
2. Write out God's charge to Joshua. 1:1-9
3. Give the phrase that Israel used that God gave to Joshua. Jos.1:6, 7, 9, 18
4. What are the key phrases in Joshua 10:10-11, (14, and 42)?
5. Explain what happened in 10:12-13.
6. Compare 10:24 with 1:3
7. Compare 10:8 with 1:5
8. Name the six cities of refuge.
9. Why is it necessary to drive the enemy completely out?
10. What impact did Joshua have on the people? 24:31

**Joshua**  
Quiz

1. What are the key words for the book of Joshua?
  2. Write out God's charge to Joshua. 1:1-9
  3. Explain what happened in 10:12-13.
  4. Name the six cities of refuge.
  5. Why is it necessary to drive the enemy completely out?
- BONUS: What impact did Joshua have on the people? 24:31

# TWO: Judges

Esther  
Nehemiah  
Ezra  
I & II Chronicles  
I & II Kings  
I&II Samuel  
Ruth  
Judges  
Joshua

## Writer & Style

- Writer is believed to be Samuel the Prophet.
- Its style is that of narratives of the times of the Judges before Samuel.

## Name

- Judges: deliverers, saviors.
- This book takes its name from the people God raised up to deliver Israel. twelve were examples of Christ as deliverers and saviors (16 judges in total). 2:16-18; 3:9, 15; Zech. 4:6; I Cor. 1:26-29 These judges must not be confused with the ordinary judges who fulfilled just judicial functions. The main task of these judges was to deliver God's people from the oppression of the enemy, usually by war and then rule the people during the era of peace. (3:9) There were six major Judges: Othniel, Ehud, Deborah, Gideon, Jephthah, and Samson

## Key Words & Thoughts

- Served, evil, lawlessness, cried, **DELIVERED**, Judged, **Rest**
- "Israel did evil again in the sight of the LORD"

## Key Verses

- 3:11; 5:31— the land had rest forty years.
- 5:12—Awake, awake, Deborah: awake, awake, utter a song: arise...
- **6:12**— The LORD is with thee, thou mighty man of valour
- **11:35** I have opened my mouth unto the LORD, and I cannot go back.
- **13:5**— He shall begin to deliver Israel out of the hand of the Philistines
- **17:6**—"right in his own eyes" (2:19; 5:8)
- **18:1; 19:1; 21:25**— No authority or leadership

## Outline



I. The Time Between Joshua's Death and the Judges (1:1 to 3:7)

II. The Time of the Judges (3:8-16:31)

III. The Time of Decline after the Judges (17:1 to 21:25)

I. The Time Between Joshua's Death and the Judges (1:1 to 3:7)

A. Settling the land (1:1-36) 1:1 (Philippians 4:6)

1. Judah and Simeon defeat Canaanites in their territories, including those dwelling in the mountains and in the valleys - Hebron, Debar, Kirjatharba, Jerusalem, Zepath, and Gaza (1:1-20)

*Possessing Your Possessions:*

- a. Seek the Lord for leadership and guidance.  
Judges 1:1 "Who shall go up for us"
- b. Seek the Lord for strength and courage. 1:1 "first to fight"  
They knew they should go against the enemy and fight; they were waiting for the lead from the Lord. → **God** put Judah in the lead (1:2 "Judah shall go up")

2. They allowed the defeated people to remain in the land (1:21-36)

- a. The house of Joseph (Manasseh and Ephraim) settle the central portion of the land, but allowed some of the original inhabitants to remain (1:22-30)
- b. Asher, Zebulun, and Naphtali settle the northern portion of the promised land, but allow some of the captive people to remain (1:30-36)
- c. ***The Danger of Incomplete Conquest*** 3:5-8 (Deut 7:1-11; Lev. 18:24-30)

Living among the enemy they were suppose to destroy was a disastrous mistake. The Canaanite influence was cancerous for Israel! Jg 2:14 *And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.* (3:8; 4:2; 10:7; 4:3)

God Punished Israel by delivering them into the hands of their enemies. There were six servitudes of Israel to their enemies (2:14; 3:8; 4:2; 6:1; 10:7; 13:1).

B. Spiritual condition of Israel (2:1 to 3:7)

1. An angel rebukes the nation for not driving out their enemies and breaki.ng down the idol altars. The people repent and weep (2:1-5) God reminds the people of the things he did for them. This brings them to repentance as godly sorrow works repentance II Cor 7:9-10.

2. Condition of the tribes during the life and until the passing of Joshua's generation (2:6-10)

3. The second generation did evil and worshipped idols (2:11-13)

Note: Josh. 24:20-24

4. God's anger against Israel (2:14-15) Psalms 106:40-43

5. Though angry with Israel, God raised up judges to deliver them (2:16)

6. Israel would not learn but continued to worship other gods (2:17-19) There is and this was one of a time when God overlooked and forgave the ignorance of idolotry Acts 17:22-31

7. Canaanites left in the land to prove Israel (2:20 to 3:7) tie this thought to 3:7-8

## II. The Time of the Judges (3:8 to 16:31)

- A. Judge Othniel and Mesopotamian invasion (3:8-11)  
40 yrs rest & 8 yrs served Mesopotamia Jos. 15:16-19; Jud. 1:12-15;

Othniel was **given Achsah** Caleb's daughter to wife. Othniel influenced **Achsah**, she didn't influence him. (Contrasted with Judges 3:5,6)

- B. Judge Ehud (3:12-30) 80 years rest – 18 yrs served Moab  
3:14

1. Ehud was lefthanded (3:15)
2. Eglon, the invading Moabite king, was a very fat man (3:17)
3. Ehud stabbed Eglon with a dagger (3:22-23)

- C. Judge Shamgar and Philistine invasion (3:31)

- D. Judge Deborah, a prophetess (4:1 to 5:31) 40 yrs rest – 20 yrs oppressed by Canaan

1. Jabin, King of Canaan (probably an alliance of several clans in the northern part of the land that recognized Jabin as their ruler), whose military general was Sisera (4:1-3)

2. Deborah tells Barak to head up an army of 10,000 men from the tribes of Naphtali and Zebulun to defeat "Sisera the captain of Jabin's army" (4:4-9)

a. Barak declines unless Deborah goes with him (4:8)

b. She agrees to go but says Sisera will be delivered into the hands of a woman (4:9)

3. Barak gains a great victory over Jabin's army, but Sisera is killed by Jael (4:10-24)

4. Victory song of Deborah and Barak (5:1-31) Notice 5:2 - When the people offer themselves of their own free will then there are rewards Psalms 18:46-47, II Timothy 3:10-12.

- E. Judge Gideon (6:1 to 8:32) 40 yrs rest – 7 yrs Oppressed by the Midianites

1. Oppression by the Midianites joined by the Amalekites (6:1-6)

2. A prophet sent to rebuke the rebellious people (6:7-10)

3. Gideon commissioned by an angel to lead Israel (6:11-24)

Jg 6:12...*The LORD is with thee, thou mighty man of valour.*

4. The altar of Baal and its grove destroyed by Gideon (6:25-32)

5. An army called together under Gideon (6:33-35)

6. The miracle of the fleece (6:34-40)

7. Gideon's great army reduced from 32,000 to 300 men (7:1-8)

8. Gideon gains a great victory (7:9 to 8:21)

a. Ephraim consoled (8:1-3)

b. Succoth and Penuel destroyed (8:4-17)

c. Execution of Zebah and Zalmuna, kings of Midian and Amalek (8:18-23)

9. Gideon made an ephod of gold and Israel made it an idol (8:24-35; Psalms 78:1-11)

F. Judge Abimelech, son of Gideon, is king (9:1 to 9:57)

Abimelech was a usurper of authority and not God ordained for deliverance

1. Abimelech kills all the other sons of Gideon, except Jotham (9:1-6)
2. Jotham rebukes the people with his parable of the trees (9:7-21)
3. Abimelech defeats Shechem (9:22-49)
4. Abimelech is killed at Thebez (9:50-57)

G. Judge Tola (10:1-2) - 23 years judging, defending and governing

H. Judge Jair, a Gileadite (10:3-5) - 23 Years Judging

I. Judge Jephthah (10:6 to 12:7) -6 yrs judging - 16 yrs oppressed by Ammon

1. Israel did evil and served Baal and Ashtoreth (10:6)
2. Israel subdued by the Philistines (10:7-8)
3. Ammon joined the Philistines in discomfiting Israel (10:9)
4. Israel cries to God for deliverance (10:10-14) God is a consuming fire Hebrews 12:28-29, and there is a price to pay for sin Numbers 32:23
5. Invasion of Ammon (10:15-18)
6. Jephthah rejected by the men of Gilead (11:1-3)
7. Jephthah called to deliver Gilead from the Ammonites (11:4-11)
8. Jephthah reasons with the King of Ammon but is rebuffed (11:12-28)
9. Jephthah defeats Ammon (11:29)
  - a. Jephthah's unwise vow (11:30-33)
  - b. Jephthah's sacrifice of his daughter (11:34-40)
10. Jephthah's war with Ephraim (12:1-7)
  - a. Inter-tribal warfare (12:1-4)
  - b. Ephraimites unable to say "Sibboleth" (12:5-6)
  - c. Death of Jephthah (12:7)

J. Judge Ibzan (12:8-10) - 7 yrs judging

K. Judge Elon (12:11-12) - 10 yrs judging

L. Judge Abdon (12:13-15) 8 yrs judging 12:14

M. Judge Samson (13:1 to 16:31) -20 years (15:20; 16:31)

1. Israel defeated and ruled by the Philistines (13:1)
2. Angel appears to the wife of a man named Manoah and promises she will bear a son who is to be a Nazarite (13:2-7)

3. Angel reappears to Manoah and his wife and confirms the promise (13:8-14)
4. Manoah's sacrifice (13:15-23)
5. Samson is born (13:24-25)
6. Samson desires a Philistine wife (14:1-4)
  - a. Samson kills a lion and finds honey in its carcass (14:5-9)
  - b. Samson's marriage feast (14:10-29)
7. Samson burns the Philistine's corn fields (15:1-8)
8. Samson kills 1,000 Philistines with the jawbone of a donkey (15:9-19)
10. Samson carries away the gates of Gaza (16:1-3)
11. Samson and Delilah, a Philistine woman (16:4-20) Pride and ignorance Proverbs 8:13; 16:18; 29:23
12. Samson's death in which he kills more Philistines than in his life (16:21-31)

### III. The Time of Decline after the Judges (17:1 to 21:25)

17:6 *In those days there was no king in Israel, but every man did that which was right in his own eyes.* (18:1; 19:1; 21:25)

The best words to describe the time after the judges are *confusion, anarchy* and *lawlessness*. Confusion in life, at home, In the community, In the tribe, In society, In the ministry. No morals, No True spirituality.

#### **God's Law Broken Over and Over!**

1. NO OTHER GODS Jud.17:3-5 (Ex 20:3,4,23; 34:17; Le 19:4)
2. NO GRAVEN IMAGE Jud.17:4 (Ex. 20:5,6; Isa. 46:6)
3. TAKING GOD'S NAME IN VAIN Jud. 17:2-3; 13 (Ex. 20:7; Prov.30:8-9)
4. HONOR FATHER AND MOTHER Jud.17:2 (Ex.20:12)
5. DO NOT KILL Jud.19:27 (Ex.20:13)
6. DO NO COMMIT ADULTERY Jud. 19:22-25 (Ex.20:14)
7. DO NOT STEAL Jud. 17:2 (Ex.20:15)
8. DO NOT BEAR FALSE WITNESS Jud.17:2 (Ex.20:16)
9. DO NOT COVET Jud. 17:2 (Ex.20:17)

#### A. Micah and the Danites (17:1 to 18:31)

1. Micah restores 1100 pieces of silver he had stolen from his mother (17:1-3)

2. Micah used silver to make idols and made his son priest (17:4-6)

3. A wandering Levite hired to replace Micah's son as priest (17:7-13)

A person is never to enter the ministry as a profession, as a means of employment to earn money. Not to be a *minister-for-hire*.

4. Five men from the tribe of Dan sent to find new territory (18:1-12)

- You must overcome the enemy, what you tolerate you will not be able to control or hinder. To tolerate leads to compromise and that leads to apostasy.
- Having families or the tribe of Dan supporting didn't make it right. 18:1-2,8,11,19, 30

8. They come again to the house of Micah in Ephraim and entice his priest to go with them and steal his idols (18:13-21)

9. Micah pursues them to recover his property but fails to do so (18:22-26)

10. Danites capture Laish and change its name to Dan and are idolatrous (18:27-31)

#### B. The outrage of Gibeah (19:1 - 20:30)

1. Abuse and death of the Levite's wife (concubine) (19:1-28)

2. Levite cuts wife's dead body into 12 pieces and sends a piece to each of the 12 tribes (19:29-30)

3. The tribes of Israel rise up as one against the tribe of Benjamin and kill all Benjaminites, except 600 who hid themselves (20:1-30) Almost total annihilation of the tribe of Benjamin!

C. Restoration of Benjamin (21:1-25)

1. Israel mourns the loss of the tribe of Benjamin (21:1-7)
2. Stratagem for providing wives for Benjamin's 600 survivors (21:8-24)

CONCLUSION: "every man did that which was right in his own eyes" (21:25)

The book of Judges ends in total anarchy!

Judges Study Questions

1. Did Israel know they should go up against the Canaanites and fight?
2. What kept them from going right up?
3. What was special of the first deliverer in Judges?
4. Write the first and last lines of Deborah's song.
5. Who are mentioned in the notes as the six major Judges?
6. How did God punish Israel?
7. Describe the six servitudes.
8. What tribe faced near extinction and how near?
9. How did the book of Judges end?

## THREE: Ruth

Esther  
Nehemiah  
Ezra  
I & II Chronicles  
I & II Kings  
I&II Samuel  
Ruth  
Judges  
Joshua

### Writer

- Believed to be written by the Prophet Samuel.

### Key Words

- Glean, Kinsman, Redeemer

### Key Verses

- 1:16-18; 4:14-15

### Name & Theme

- “Ruth” gets its name from a Moabite woman, who becomes the bride of Boaz.
- Boaz means strength; Ruth means *friend*.

**The book of Ruth** is a history of the lineage of Jesus Christ between 1322 to 1312 BC. Judges gives us a very dark picture of Israel as seen from national viewpoint. Ruth gives us a bright picture of that period as seen in the faithfulness and in the beauty of character of certain individuals. The story is one of the most beautiful in the Bible and is doubly interesting from the fact that its heroine is a Gentile. The very last word in the book – David – will reveal its chief value.

Its purpose is to trace the descent of David the progenitor of the Messiah. The whole book has its climax in the genealogy found in the last chapter.

Boaz the kinsman – redeemer is a type of Christ who took upon Himself our nature in order that He might be a Kinsman and a Redeemer. Matt. 1:21—*And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins* .(Luke 1:31; Gal. 4:5)

We can learn a strong lesson from the fact that the wonderful history of Ruth took place during the corrupt days of the judges:



God reached out to redeem His people even during the darkest days of human history.

No matter how corrupt a circle of friends or society may be, God will save any person who seeks to be redeemed, delivered from sin and death.

## Outline

- I. Ruth Deciding Chapter 1
- II. Ruth Serving Chapter 2
- III. Ruth Resting Chapter 3
- IV. Ruth Rewarded Chapter 4

### I. Ruth Deciding Chapter 1:1-5

- 1. Leading events
  - a. Famine in days of Judges (probably Gideon)
  - b. Removal of Elimelech family to Moab
  - c. Their history while there in Moab
  - d. Introduction of Ruth and Orpha
- 2. Choice - compare Ruth and Orpha 6 - 18
  - a. Orpha - back to heathen God
  - b. Ruth - a strange new way
- 3. Ruth at Bethlehem 9 - 22

### II. Ruth Serving Chapter 2

- 1. Gleans in Boaz' field 1 - 17
  - a. Reapers leave some gleaning
  - b. Blessings of Boaz
- 2. Confined to his field (finds favor) 18 - 23

### III. Ruth Resting Chapter 3

- 1. Naomi's instructions 1 - 7
- 2. At Boaz's feet 8 - 13
- 3. A gift of Barley 14 - 18

### IV. Ruth Rewarded Chapter 4

- 1. Redemption 1 - 5
- 2. Inheritance 6 - 12
- 3. Married Boaz & Birthed Obed 13 - 17
- 4. Genealogy of Boaz to David (Lineage of Christ) 18 - 22



# Ruth is a Type of the Bride

Ruth 1: 16, 17 *“And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.”*

Ruth, a Moabite, a Gentile is a type of the Bride of Christ that comes out of the Church before the end of the Gentile age. Christ will have a Gentile bride in fulfillment of this type.

Like the Bride of Christ, Ruth had an obedient heart ready to follow wherever she was led, and to do whatever was required of her. Like the Bride of Christ, Ruth had a heart that was willing to give up all that was in Moab, to be a part of the kingdom of God. Ruth said to Naomi, *“Thy God shall be my God.”*

Like the Bride of Christ, Ruth had a servant’s heart willing to take the place of a servant gleaning corn in the field. She was willing to serve wherever she could.

Like the Bride of Christ, Ruth had a humble heart. In response to Boaz recognition of her, she fell on her face and bowed herself to the ground. (Ruth 2:10)

Ruth, like the Bride of Christ, was not proud, arrogant, or flirtatious as are so many in the Church today.

Ruth, like the Bride of Christ, will love no part of the world. Ruth had but one love and that was for her kinsman redeemer, Boaz. The Bride of Christ will have but one love and that will be for her kinsman redeemer, Christ. The Word of God says, *“Love not the world, neither the things that are in the world. If any man love the world **the love of the Father is not in him.**”* (I Jn. 2:15)

## I. Called During Famine and Death

*Ruth 1: 1 “...There was a famine in the land...”*

Typical of today, there **is** a famine in the land, *“...Not a famine of bread... but of hearing the words of the LORD.”* Amos 8: 11

Naomi, a type of the Church (the Body of Christ), because of the famine, went to sojourn in the country of Moab (a type of the world).

- ◆ Full of pride - Isa. 16: 6
- ◆ Abundance of ease - Jer. 48: 11
- ◆ Lovers of wickedness - Zeph. 2: 9

Naomi and her husband, Elimelech, no sooner arrived in the land of Moab when he died. “Elimelech” means “God is King.” You cannot live in Moab (the world) and have God as King. Naomi’s seed (her offspring), Mahlon and Chilion, *“...took them wives of the women of Moab...”*

“Mahlon” - “morbus gravis” - diseased - sickness

“Chilion” – “exspectatio anxia” – anxious expectation – pining – to grow thin or weak – to grieve

This reveals the condition of the Church, while it is in Moab (the world), which produces sickness and death. Mahlon and Chilion died, a type of the backsliding. The Church is producing more backsliders today than ever before in its history.

Naomi was left with her two daughters-in-law – Orpah and Ruth.

## II. Called To Separate from Moab

Naomi heard that the Lord had visited His people in giving them bread, then she and her daughters-in-law left Moab to go back to the land of Bethlehem-Judah (the House of Bread).

Orpah kissed her mother-in-law, Naomi, and went back to her people and her gods in Moab. “Orpah” is a good name for those that go back. It means “stiffnecked.”

*Acts 7: 51* “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.”

Orpah, being stiffnecked, resisted the call of the Holy Spirit to separate from Moab and went back. However, Ruth (a type of the Bride) said unto Naomi:

*Ruth 1: 16* “Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:”

“Ruth” – “Aspecions cum voluptate” – a delight – a beauty

## III. The Arrival in Bethlehem

### 1. The Difference in Attitudes

#### 1) Naomi’s Attitude

Although Naomi did come back from Moab, she still had a lot of Moab in her, which is revealed in her attitude and pride. The people of Bethlehem said, “*Is this (not) Naomi?*” She said:

*Ruth 1: 20, 21* “...Call me not Naomi (*pleasantness*), call me Mara (*bitterness*): for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty...”

She is blaming God for her losses in Moab. It was **her choice** to go to Moab. By her own testimony God had been good to her while she was in Bethlehem. She said, “*I went out full.*” While in Moab she suffered the loss of everything and came “*...home again empty.*”

#### 2) Ruth’s Attitude

Ruth had a different attitude. She was happy to be in Bethlehem (the House of Bread). They came “*...to Bethlehem in the beginning of Barley Harvest.*” Barley Harvest came early in March and April before the wheat harvest. It was during Barley Harvest, the first harvest, that a bride was chosen.

## **IV. The Kinsman Redeemer**

### **1. Naomi had a Kinsman**

Boaz (a type of Christ) had the ability to redeem and was a mighty man of wealth.

“Boaz” – In illo robur est – in him is strength

Naomi could have been the chosen bride but her attitude, her pride, and her bitterness kept her from it. Like many in the Church, the condition of their heart will keep them from being the Bride. The Bride has to overcome “*as (He) overcame.*” (Rev. 3:21)

## 2. Ruth was Redeemed by the Kinsman

Ruth had a delightful attitude and a beautiful spirit. She was willing to go into the fields to labor and glean. It was not long after Ruth gleaned in the fields of Boaz, that Boaz recognized the beauty of Ruth. In Ruth 2: 8 Boaz said unto Ruth:

“...Go not to glean in another field, neither go from hence, but abide here fast by my maidens.”

In Ruth 2: 14 Boaz said to Ruth:

“At meal time come thou hither, and eat of the bread, (*His Bread - Revelation*) and dip thy morsel in the vinegar...”

This vinegar could be wine, a type of the “New Wine” (the Holy Spirit). It takes the anointing of the Holy Spirit to make the Word come alive.

*II Cor. 3: 6* “...The letter killeth, but the Spirit giveth life.”

In Ruth 2: 16 Boaz commanded his young men:

“...Let fall also... handfuls of purpose...”

The Lord sends gifts of Grace. He said to Paul:

*II Cor. 12: 9* “My **grace** is sufficient for thee,”

*Ruth 2: 17* “So she gleaned in the field unto even...”

We are now in the even time of this age. Zechariah said:

*Zech. 14: 7* “...At evening time it shall be light.”

This is not a paradox, this is a Divine Truth: in the evening time, when it is dark, there shall be light. This light does not dispel the darkness completely, but only flashes of light, like lightening. In the midst of darkness, in the evening time, God is giving Revelation to those that have **eyes to see**.

*I Cor. 2: 9, 10* “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by **His Spirit**: for The Spirit searcheth all things, yea, **the deep things of God**.”

“*The deep*” speaks of the mysteries of God revealed by His Spirit to the Overcomer (the Bride).

## V. The Preparation of The Bride

### 1. The Bride will be Washed

*Ruth 3: 3* “Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor...”

The Bride will be washed, without “...*spot or wrinkle, or any such thing...*” (Eph. 5:26, 27) The theme of Ephesians 5 is definitely the Body or Church of Christ. The desire of Christ for a Church without spot or wrinkle or any such thing is greatly evident. This desire will be fulfilled in His Church, but will be first fulfilled in His Bride. The Bride of Christ will be chosen out of the Church. The Bride will be chosen out of that number that has been washed!

[The Bride will be spotless. What God has desired for the Church, the Church has not yet produced, but the Bride will manifest every desire of

God. The Church must and will become spotless and without any wrinkle, but she is going to need a time of great persecution to awaken her out of her lukewarmness. The Bride will prepare herself and being found ready will escape this time of tribulation. (Revelation 3:10)]

## 2. The Bride will be Arrayed

The Bride will also be arrayed in fine linen, clean and white.

*Rev. 19: 7, 8* "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness (*righteous acts - acquired righteousness*) of saints."

There is a difference between imputed righteousness, imparted righteousness and acquired righteousness.

### 1) Righteousness is Imputed in Justification

*Rom. 4: 5, 6* "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness...Unto whom God imputeth righteousness..."

This is something that is set down to ones account. It is a gift that God gives.

### 2) Righteousness is Imparted in Regeneration

*II Cor. 5: 17* "Therefore if any man be in Christ, he is a new creature..."

*I Jn. 2: 29* "...Ye know that every one that doeth righteousness is born of Him."

This is Christ's life being manifested in the life of the believer.

### 3) Righteousness is Acquired in Sanctification.

*I Jn. 3: 7* "...He that doeth righteousness is righteous, even as He is righteous."

Jesus said:

*Rev. 3: 18* "...Buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and anoint thine eyes... that thou mayest see."

The Bride will be spiritually rich, clothed in white raiment (acquired righteousness). This is the 'entering into' of the prize that has been earned.

*Rev. 19: 8* "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the (*acquired*) righteousness of saints."

The Bride will also be anointed by the Holy Spirit to see the revelations of God (the hidden manna).

*Rev. 2: 17* "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

## VI. The Complete Redemption of the Bride



Boaz said in Ruth 4: 10 “...*Ruth the Moabitess*, (the Gentile) ...*have I purchased to be my wife...*” The Bride had been part of the world, but now has been redeemed, and will become the Wife of the Lamb.

Jesus said in Lk. 21: 28 “*And when these things begin to come to pass, then look up, and lift up your heads; for your redemption* (‘‘Apolutrosis’’ – your complete state of release) *draweth nigh.*” “...*When these things begin to come to pass...*” Jesus is referring back to Lk. 21: 8 “...*Take heed that ye be not deceived...*” In the time of deception, in which we are in, we are told to “...*then look up, and lift up your heads...*” “Anakupto” – to unbend – to straighten up – and keep straightening up. Thus, the Scripture is easily understood to be saying, “For your complete state of release draws nigh.”

### Ruth Study Questions

1. As you read the “Book of Ruth” what form of government do you find?
2. Who were: Elimelech, Naomi, Mahlon and Chilion?
3. Of what town and which tribe did Elimelech come?
4. Where did the family go and why?
5. What does the Law teach about famine?
6. How did Chileon and Mahlon disobey the Law?
7. What happened to cause Naomi to turn towards her own country?
8. What difference was shown between the two daughters-in-law?
9. What decision did Ruth make?
10. How did Ruth care for Naomi?
11. In whose harvest field did Ruth labor?
12. Why did he take such an interest in the young widow?
13. What did Ruth do to show her obedience to Naomi?
14. What other kinsman must be consulted?
15. How and where was the business transacted?
16. Why was the first born son of this union important?

BONUS: What central lesson does this book teach?

## FOUR: I & II Samuel

Esther  
Nehemiah  
Ezra  
I & II Chronicles  
I & II Kings  
I&II Samuel  
Ruth  
Judges  
Joshua

### Writer & Name

- I & II Samuel get their name from the prophet Samuel who is believed to be the writer.

1Ch 29:29 *Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer...*

### Theme

- Written to give the Israelites' history of the transition of rule by Judges to rule by Kings (monarchy).

The book of Samuel records the passing of the government of Israel by judges to the government by kings, and of the passing from the rule of God, the invisible King - which made them unlike other nations. The contents may be grouped around three persons:

**Samuel** - a patriot and judge with a consecrated heart, obediently serving God.

**Saul** - a selfish, wayward, jealous king, faulty and unfaithful in his allegiance to God.

**David** - "A man after God's own heart," the sweet singer of Israel, a man of prayer and praise, tested, disciplined, persecuted, and finally crowned king of Israel

### Time

- Covers a period of 115 years from about 1171 BC to 1056 BC.

### Outline

- |                                    |                  |
|------------------------------------|------------------|
| I. Samuel: Prophet & Judge         | - I Samuel 1-7   |
| II. Saul: First King of Israel     | - I Samuel 8-15  |
| III. Saul & David: Men in Conflict | - I Samuel 16-31 |
| IV. David: Beloved King of Israel  | - II Samuel 1-24 |

## I. Samuel: Prophet & Judge – I Samuel 1-7

### A. The Birth of Samuel Chapter 1 – 2:11

1. His Parentage 1:1-3
2. Unusual circumstances surrounding his birth 1:4-23
3. His presentation to the Lord at Shiloh 1:24-28
4. Hannah's song of thanksgiving 2:1-11

### B. The Call of Samuel 2:12 – 3:21

1. His ministry under Eli  
2:11,18,19
2. The wickedness of Eli's sons and the prophecy against Eli's house 2:12-36
3. The Word of the Lord revealed to Samuel
  - a. God speaks to Samuel 3:1-10
  - b. The prophecy against Eli's house confirmed 3:11-14
4. Samuel established as a prophet in Israel 3:19-21

### C. The Loss of the Ark 4 – 7

1. Israel overcome by Philistines 4:1-10
  - a. Ark taken (see note) 4:11
  - b. Death of Eli and his sons (Ichabod) 4:12-22
2. The history of the Ark in Philistia 5 & 6
  - a. The Ark a curse to its captors 5:9-12
  - b. The Philistines return the Ark 6:1-18
3. The Ark at Beth-Shemesh 6:19-21
4. The Ark in the house of Abinadab 7:1,2

NOTE: Israel's conduct about the Ark was not justified by such passages as Numbers 10:35; 14:44 or Joshua 6:4; because they had not sought counsel of God through His prophets. It is more likely they followed the example of the heathen enemies, who carried their idol or its symbols with them to battle, believing power to be inseparably connected with it. By permitting the capture of the Ark, therefore, God sought two ends, the discipline of Israel, and the vindication of His supremacy as God of the nations.

### D. Samuel, the Judge of Israel Chapter 7:3-17

1. Israel repents at Mizpah 7:3-6
2. Philistines subdued 7:7-14
3. Samuel judges Israel 7:15-17

## II. Saul: First King of Israel

- I Samuel 8-15

### A. The people's request for a king like other nations 8:1-22

#### 1. Cause

- a. Corruption in Leadership
  - b. Desire to be like other nations with monarchs
- #### 2. Samuel's sorrow - comforted by God

### B. Saul anointed King by Samuel at Gibeah 9 - 10:16

1Sa 10:1 *Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the LORD hath anointed thee to be captain over his inheritance?*

Saul was privately anointed by Samuel. Being anointed was a symbol of being set apart and empowered by God's Spirit. This is the first time a person was anointed other than the Aaronic priest and sacred objects (Leviticus 8:10-11, 30; Numbers 7:1).

Remember, Saul and Samuel had just met the day before when Samuel had first revealed to Saul that he was God's choice to be king of Israel. (1 Sam. 9:15-19)

At the invitation of Samuel, Saul had spent the night with him so they could discuss the appointment. (1 Sam. 9:19-24) Now, the next morning, they were walking together, they were going down to the end of the city. (9:25-27) All kinds of emotions were bound to be running through Saul's heart and mind: utter shock and bewilderment, fear and apprehension, and all kinds of questions. But God is faithful: He always meets the needs of those He sets apart for service. Note how He dealt with Saul's doubts and met his need:

Saul was anointed to be the leader of God's inheritance (1 Samuel 10:1). "God's inheritance" refers to both the people of God and the promised land (Exodus 15:17; 34:9).

By anointing Saul, Samuel was assuring him that God had chosen him to be the king of His people and of His land, the promised land.

Note that Samuel also kissed Saul. A kiss was simply a sign of respect, acknowledging the position of Saul, that he was hereafter the anointed leader of God's people.

Saul was then given four signs to confirm that he was God's choice to be king (1 Samuel 10:2-8).

All four signs were to come to pass immediately, that very day. Once the signs had taken place, they would help to reinforce Saul's conviction that he was definitely God's choice to be king of Israel. All doubt hopefully would be erased.

The first sign was this: as Saul traveled back home, he would meet two men who would assure him that the herd of lost donkeys had been found (1 Samuel 10:2).

The second sign was this: soon after the first sign, Saul would meet three travelers going up to worship at Bethel (1 Samuel 10:3). Note that the very spot where the men would meet Saul was predicted by Samuel: at the great tree of Tabor. Moreover, what each of the three men would be carrying was predicted by Samuel: one would be carrying three young goats, another three loaves of bread, and the third a skin bottle of wine. But this was not all: Samuel predicted that they would greet Saul and offer him two loaves of *holy bread* that they had intended to use in their worship (1 Samuel 10:4). Samuel instructed Saul that he was to accept the bread, for he was the LORD's anointed (21:6).

The third sign was this: as Saul continued traveling home, he would meet a procession of prophets returning from worship who would have instruments with them and would prophesy (1 Samuel 10:5). This event was to take place at the hill of God or Gibeah of GOD, where there was a Philistine garrison. There was obviously a *school of prophets* in the city, a school that had been founded by Samuel to train young men for a prophetic ministry among God's people. In the corrupt days of the judges and prophets, it was necessary for *schools of prophets* to be founded in order to train young men for the prophetic ministry (1 Kings 20:35; 2 Kings 2:3-7, 15; 4:1, 38; 5:22; 6:1; 9:1). The prophesying here is inspired by the Holy Spirit.

The fourth sign was this: God's Spirit would come upon Saul so that he himself would begin to prophesy (1 Samuel 10:6). In fact, he would be a changed, transformed person. His whole being would be converted: he would be prepared by God to be king, to serve God's people. Saul would be wonderfully transformed by the Spirit of God.

Once these signs were fulfilled, Saul was to carry out his duty as king to the very best of his ability (1 Samuel 10:7). Note the wonderful assurance Samuel gave Saul: "God is with you." God would show Saul how to lead the people and how to establish the kingdom of Israel. No greater assurance could be given Saul than the assurance of God's presence. Saul could not fail, not if he trusted and followed after God, for God was with him.

Samuel then instructed Saul to go to Gilgal and wait seven days for his coming (1 Samuel 10:8). At the end of the seven days, Samuel promised to come and conduct a worship service, presenting offerings and sacrifices to the LORD. At that time, Samuel would give Saul further instructions, telling him exactly how he was to become established as the king of Israel.

C. Saul's presentation to Israel by Samuel at Mizpah      10:16-27

D. Saul crowned King at Gilgal      11 - 12

1. Saul delivers Jabesh-Gilead from the Ammonites  
11:1-11

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- 2. The people gladly make Saul king 11:12-15
- 3. Samuel's exhortation to Israel 12

E. The Rejection of Saul 13 - 15

- 1. The war with the Philistines, 13-14
  - a. Saul's presumptuous sin - Samuel's prophecy
  - b. The faith and valor of Jonathan
  - c. The rout of the Philistines
  - d. The people save Jonathan from Saul
- 2. The War with Amalek, 15
  - a. God's command concerning Amalek 15:1-3
  - b. Saul's partial obedience 15:7-9
  - c. Samuel's prophecy of final rejection 15:16-28
  - d. Samuel forsakes Saul 15:35

### III. Saul & David: Men in Conflict – I Samuel 16-31

A. David, the shepherd lad, anointed by Samuel , 16:1-14

#### **God's Charge for Real Men of Pure Gold**

Acts 13:21,22— *And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. 22 And when **he had removed him**, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, **which shall fulfil all my will.***

1Sa 13:14 But now thy kingdom shall not continue: **the LORD hath sought him a man after his own heart**, and **the LORD hath commanded him to be captain over his people**, because thou hast not kept that which the LORD commanded thee.

**King Saul** → Thy kingdom shall not continue

- Because of King flesh King self King pride King Impatience
- Because thou hast not kept that which **the LORD commanded thee**.

B. Absalom's Anxiety, I Samuel 16:15-23

C. David's victory over Goliath 17

D. David's perilous life in the court of Saul 18 - 20

1. Jonathan's friendship with David 18:1-4
2. Saul's jealousy of David's popularity 18:5-16
3. David's marriage to Michael 18:17-30
4. David's covenant with Jonathan 20

E. David's Flight

1. David goes to Ahimelech at Nob 21:1-7
2. He flees to Gath 21:8-15
3. David at the Cave of Adullam 22:1-5

F. Saul's slaughter of the Priesthood 22:6-23

G. David delivers Keilah from the Philistines 23:1-12

1. The ingratitude of the men of Keilah
2. Saul's close pursuit of David

H. David spares Saul's life at Engedi 24



I. David's marriage to Abigail 25

25:7, 15, 21 - David was looking to be feed, and Nabal did not want to, and did not even want to admit that he knew David.

25:10 - Because of Nabal's refusal and the false accusations against David, David's passions got out of control. Don't seek revenge, let God come to your defense. vs. 2, 3

Four Definitions of Greatness

1. A man is considered great by **what he possesses**, or
2. A man is considered great by **doing something** with what he possesses, or
3. A man is considered great by knowing the value of what he has and **how to use it**, or
4. A man is considered great by his **character**

When a man knows God and possesses the life of God, that is what really matters in this hour. And what the world considers great is going to turn to nothing. If something is great, it must have eternal value, God is the only one great and awesome.

No matter how much faith in God we have, our passions can get out of control

We must trust the Lord, in the one who has never failed

- We must be determined not to be offended  
When you make a decision like this, you will be tested, just making the decision is not enough, you will be tested on that decision, the good understanding of the power of the word of God is able to make you victorious, Your passions must depended on him to keep you. God not only forgives and restores, but he also is able to keep us
- We must determine not to allow our passions to get out of control.

Understand the importance of what you have, and feed the hungry and feed the needy.

vs. 23 - a humble position. You may have the whole world, be beautiful, and popular, but without God, that means nothing

It is a foolish thing, to go against the man of God, Abigail fell at David's feet, with a humble spirit, and she had a word of God to bring to David

J. David spares Saul's life at Ziph 26

VIII. David Among the Philistines 27, 29, 30

- |    |  |         |
|----|--|---------|
| A. | Flees to Gath                                  | 27:1-4  |
| B. | David given Ziklag by King Achish              | 27:5-12 |
| C. | David's assistance rejected by the Philistines | 29      |
| D. | He avenges the destruction of Ziklag           | 30      |

IX. The Death of Saul 28, 31

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- A. Saul's visit to the witch of En-dor 28
- B. Israel's defeated by the Philistines at Mt. Gilboa 31
  - 1. Saul falls upon his own sword 31:4-6
  - 2. Death of Saul's three sons 31:6,7
  - 1. Men of Jabesh-Gilead recover the Bodies of Saul and his sons

## IV. David: Beloved King of Israel – II Samuel 1-24

- A. The Exaltation of David Ch. 1 – 5
  - 1. David mourns for Saul and Jonathan 1
  - 2. David's reign over Judah 2 – 4
    - a. He is anointed as King at Hebron 2:4 – 11
    - b. Ishbosheth made King of Israel by Abner 2:9 – 11
    - c. The wars between the house of David and the House of Saul 2:12 – 4:12
  - 3. David made King over all Israel and Judah 5:1 – 25
    - a. The Lord provided a Shepherd for a leader
    - b. The Crowning of David as King over All Israel,
    - c. His Conquest of Jerusalem which is set as Capital
    - d. His Defeat of the Philistines
- B. The Ark of God Brought to Jerusalem Ch. 6
  - 1. The first procession – Uzziah's death 6:1 – 11
  - 2. The second procession – David's dance 6:12 – 23
- C. The Davidic Covenant Ch. 7
  - 1. David's purpose to build a house for the Lord 1 – 3
  - 2. The Prophecy of Nathan 4 – 17
    - a. David's desire refused
    - b. The Lord's covenant with David
      - 1) Unending posterity
      - 2) An unending kingdom
- D. David's humility and gratitude Ch. 7:18 – 29

This covenant has but one condition; disobedience in the Davidic family is to be visited with chastisement (II Sam. 7:15; Psalms 89:20-37; I Sam. 55:3). The chastisement fell; first in the division of the kingdom under Rehoboam, and finally in the captivities (II Kings 25:1-70). Since that time but one king of the Davidic family has been crowned and He was crowned with thorns. But the Davidic covenant confirmed to David by the oath of Jehovah and renewed to Mary by the Angel Gabriel is immutable. Psalms 89:30-37 and the Lord God will give to that throne-crowned one the throne of His father David. Luke 1:31-33; Acts 2:29-32

- E. David's Period of Victory Ch. 8-10

The intervening chapters (8-10) between the last great fact and this tell of David's many victories in the extent of this kingdom, illustrating God's interest in him (8:6-14), his own appreciation of it all (vs. 11) and his righteous standard of government (vs. 15) and his natural goodness of heart (Ch. 9) but this only serves to deepen shadows that now fall upon his history.

F. David's Great Failure Ch. 11 - 14

1. The sin of lust that led to murder 11:1 -8
2. Nathan's prophetic reproof and God's Displeasure 12:1 -12
3. David's repentance and chastisement 12:13 - 14:33

NOTE: Read the 51<sup>st</sup> Psalm in connection with this written by David expressing his penitence at this time. The 32<sup>nd</sup> Psalm also is supposed to have been written at this time to show his gratitude for sins forgiven and joy restored.

David soon begins to reap what he has sown. Chapter 13 records an act of immorality of his son Amnon which led to his murder by Absalom. This is followed by Absalom's rebellion against David as king.

G. The Rebellion of Absalom Ch. 15 - 19

1. His stratagem for supplanting his father 15:1 -12
2. David's flight from Jerusalem 15:12 - 16:19
  - a. The ark sent back 15:24 - 29
  - b. Hushai returns to Jerusalem 15:32 - 37
  - c. Conduct of Ziba and Simei 16:1 - 14
  - d. Absalom enters Jerusalem and Hushai's evil advice 16:15- 23
3. Ahithaphel's counsel overthrown by Hushai 17
  1. Sons of Abiathar warn David
  2. David crosses Jordan and goes to Mahaniam
4. The Battle between David and Absalom 18
  1. David's instructions regarding Absalom
  2. Israel defeated in the wood of Ephraim
5. The death of Absalom & David's Grief 18:10 - 17
6. The Kingdom returned to David 19

NOTE: David's gracious attitude towards Shimei, Ziba and Mephibosheth, also his gratitude toward Barzillai.

H. Sheba's Rebellion Ch. 20

This minor rebellion results in the death of Sheba and the murder of Amasa, by Joab.

I. David's last years Ch. 21 - 24

1. Three years famine in David's reign 21:1 - 13
  2. David buries bones of Saul and Jonathan 21:14
  3. Four battles against Philistines 21:15 - 22
- Four giants slain by David and his man in these battles.
4. David's Psalm of thanksgiving written at this time. (Psa. 18) 22
  5. David's last words of faith and trust 23:1 - 7
  6. Catalog of David's mighty men 23:8 - 39

J. David's sin in numbering Israel Ch. 24

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- |                           |            |
|---------------------------|------------|
| 1. David Number's Israel  | 24:1 - 9   |
| 2. His repentance         | 24:10 - 14 |
| 3. The Divine Punishment  | 24:15 - 17 |
| 4. David's burnt offering | 24:18 - 25 |

## I & II Samuel Study Questions

1. What is the theme of this book?
2. What three people is the content grouped around and what period of time does this book cover?
3. Who were the last two judges in Israel and at what place was the Tabernacle in those days?
4. Which verses tell us the people knew Samuel was established to be a prophet and what other office did he hold?
5. What occasioned the death of Eli?
6. Was the Ark a blessing in the hands of the Philistines? At whose home was it a blessing?
7. At what place was there a time of great repentance? How did God bring a great deliverance from the Philistines?
8. Why did Israel ask for a king? In so doing, whom did they reject?
9. Who was the first king? Where was he anointed, where was he presented and where was he crowned king?
10. What people were ever enemies of Israel? What was Saul's presumptuous sin?
11. What was the cause of Saul's final rejection?
12. At what occasion and where was David anointed to be Saul's successor?
13. At what battle did God give a great victory and David given great honor?
14. Who befriended David in his perilous life in Saul's court? What is so unusual about this?
15. In what cave did David find refuge in his flight from his enemy and who joined him there?

16. Why did David not take Saul's life when he could have done so on two occasions?
17. Among what people did David find refuge until the death of Saul? What city was he given to dwell in?
18. To whom did Saul go seeking advice? By whom and at what place was Israel defeated?  
*I & II Samuel Study Questions, continued*
19. Around what person does this whole book center? What was the cause of David's great sorrow in Chapter 1?
20. Where and by whom was David anointed King over Judah? How long did he reign there?
21. Who was made King over Israel during this time? How long did he reign?
22. Where and by whom was David anointed King over all Israel?
23. What city became capitol of the United Kingdom?
24. In bringing back the Ark, what took place in the first procession?
25. From Obedcom's house, what is recorded concerning second procession?
26. Which chapter records the Davidic covenant, and what was the covenant? What one condition was attached to it?
27. What is chiefly recorded in chapters 8 - 10?
28. What was the chastisement for David's great sin? What Psalms were written at that time?
29. By what strategy did Absalom supplant his father? What four major things was a result of this?
30. Who was first to bring back the King? What was the attitude of those who were not included?
31. Who was next to cause rebellion, and what was the result of this?

32. What was the cause of the three years' famine? How was this alleviated?
33. In what battles were four giants slain by David and his men?
34. What sin of David's is recorded in the last chapter? What form of punishment was meted out by God?
35. How many in Israel died because of this, and who appeared to destroy Jerusalem?
36. What was David's attitude?
37. What brought reconciliation with God?
38. What is known further concerning Araunah' threshing floor?



## **FIVE: I Kings to II Chronicles**

**Esther**  
**Nehemiah**  
**Ezra**  
**I & II Chronicles**  
**I & II Kings**  
**I&II Samuel**  
**Ruth**  
**Judges**  
**Joshua**

Because of their overlapping time periods and similarities, we will study Kings and Chronicles together. Our study will be organized chronologically using The Reese Chronological Bible by Edward Reese as a guide for our dates.

Before we study these books in harmony, let's consider how they are different.

## SIX: Ezra

Nehemiah  
Esther  
Ezra  
I & II Chronicles  
I & II Kings  
I & II Samuel  
Ruth  
Judges  
Joshua

God Restoring the Spiritual Heart of a Nation

### Writer

➤ The fact that the book is written in the first person by Ezra (Chapters 7 and 9) indicates that he was the author. Ezra was the first of the class known as the scribes, who were the official copyists and interpreters of the Scriptures. We read that Ezra gave himself to the study of God's Word with an intent of expounding it to the people (7:10). The work of settling the canon of the Old Testament and gathering together into one book those writings that were inspired has been attributed to Ezra.

### Theme

- The keynote of Ezra is restoration.
- Ezra conveys a wonderful lesson of God's faithfulness. True to His promises (Jer. 29:10-14) and in so doing, He uses heathen kings, Cyrus, Darius, and Artaxerxes, as His instruments.
- The Book of Ezra is a chronicle of hope and restoration for the repentant whose life is scarred by sin and rebellion against God, there is great hope that God would not turn His back on us when we seek Him in true repentance and brokenness.

### Key Verses

- **Ezra 3:11—*And they sang together by course in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.***
- **Ezra 7:6—*This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him.***

### Time

- From the return from Babylon to the establishment in Palestine, covering a period of 79 years from 537-458 BC.
- **Date of Writing:** The Book of Ezra was likely written between 460 and 440 B.C.

## Style

- A comparison with Kings and Chronicles

The one gives a dark picture of a nation corrupt with idolatry; the other shows us a nation to be cleansed from idol worship. The one records the neglect of the law; the other to restore it to its rightful place in the hearts of the people. The one records the mingling of Israel with the heathen; the other calls for the complete separation of Israel from heathen influence and custom.

## Outline

- |     |                             |               |
|-----|-----------------------------|---------------|
| I.  | The Return under Zerubbabel | Chapters 1-6  |
| II. | The Return under Ezra       | Chapters 7-10 |

## Summary

The book may be divided as follows: Chapters 1-6—The First Return under Zerubbabel, and the Building of the Second Temple. Chapters 7-10—The Ministry of Ezra. Since well over half a century elapsed between chapters 6 and 7, the characters of the first part of the book had died by the time Ezra began his ministry in Jerusalem. Ezra is the one person who is prominent in the Books of Ezra and Nehemiah. Both books end with prayers of confession (Ezra 9; Nehemiah 9)

*Ezra 5:1—Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them.*

The Book of Ezra covers the return from captivity to rebuild the Temple up to the decree of Artaxerxes, the event covered at the beginning of the Book of Nehemiah. Haggai was the main prophet day of Ezra, and Zechariah was the prophet in the day of Nehemiah.

### I. Introduction: The Captivity in Babylon

Because Israel did not know the ways of God, or learn his ways, they went into captivity. (Psalm 95:10) Even in the captivity there was still a remnant faithful to God like Daniel who purposed in his heart not to defile himself (Daniel 1:8). God did not forget about his people in captivity but cared providentially for them. Daniel knew how long the captivity would be (Daniel 9:2, 70 years). Daniel knew by Jeremiah's prophecy. (Jeremiah 29:4, 11).

Jeremiah was known as the weeping prophet. The people did not see what was going to happen, and it caused Jeremiah's heart to weep. There was a lot of other prophets in that time prophesying prosperity. This promise of a deliverance was given before there was even a captivity! Everything seemed just fine and there was no apparent need for deliverance, but men of God still prophesied. There are a lot of things that God would reveal to us that would seem strange to others.

While false prophets today speak of peace and safety, the church is headed for tribulation. That sounds strange to this age, but it sounded strange in Jeremiah's age. Israel became hard hearted and stiff-necked to the truth so God brought judgment to them.

Even your loved ones will reject the truth but you need to hold to the truth. God was raising up Babylon to be a battleaxe against Israel, but they became proud and haughty so God brought them down. Let us not crush our enemies, let us crush the devil. Learn to love the unlovable, learn to love the unmerciful. God help us to have mercy and love.

## II. The Return under Zerubbabel

Ch. 1-6

The first return to Jerusalem out of Babylon was under Zerubbabel: Sheshbatstsar, Zerubbabel's Persian name:--"Sheshbazzar" (1:11)

### A. The Proclamation to Return

Ch. 1

1. Given at the command of Jehovah to Build the Lord a House, 1:1-4

Ezra 1:1—...*the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia*" (Jeremiah 25:12; 27:22; 29:10)

Isa 44:28—*That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

2. Tribes of Judah and Benjamin returned, 1:5-6

These included the priests and Levites whom the Spirit of God stirred up. The Word of God was stirring up the kingdom, the king's hearts, the priest's hearts, and the worker's hearts. (1:5)

3. Carried back vessels that belonged to the house of the Lord, 1:7-11

### B. Genealogy of names of those who returned with Zerubbabel a stranger at Babylon; dispersion of confusion

Ch.

2

1. GRAND TOTAL: 42,360 in number, v. 64

2. Their servants, substance and gifts, vs. 65-70

### C. The Work Begun

Ch. 3

**KEY:** Be continually filled with the word and the spirit. We need that constant flowing of the anointing to build the house. Every believer ought to build a house of testimony. If God has given us that constant flow of anointing, then we will continually be victorious. If we are going to see things accomplished then it is going to be accomplished at the altars. You need to build those altars. Get up and pay your tithes in prayer.

1. Altar set up, 1-3
2. Ancient worship established, 4-7
3. Temple foundation laid, 13

**KEY:** Is God's joy in you? Has it got a hold of you? God gives us a joy that cannot be hid. Why would anyone be weeping when the foundation is being built? Because there was something missing (Hag. 2:1-9). We need to learn to rejoice with those that are rejoicing, You cannot live your mind/life in the past and it will destroy you. You cannot live in the past.

- Have a satisfied, dissatisfied feeling
- Don't live in the past, look toward greater things

#### D. The Work is Hindered

Ch. 4

**KEY:** Don't ever get frustrated at what people think of you and the things that you are doing. Paul (II Corinthians 7:5) had fears but you keep on. Opposition is coming and troubled times are coming, but what is said about us does not have to be what we do.

1. Adversaries seek to hinder work, 1-10

**KEY:** Know your enemies. Ezra had some opposition, they said let me build with you, Do they really, this is the opposition speaking, they don't really have genuine motives. Sometimes we cannot let people work with us because they are in opposition to the work, to the Gospel. Can we stand the test - people screaming in our face for hours saying every mean thing possible? Those that will not repent and will not take help; Don't get your feelings involved and deceive you, we do this from the anointing of God.

How much opposition are you willing to face?

I Kings 13: the old prophet said I am just like you, but he lied.

2. Letter written to Artaxerxes, 11-16
3. Decree of Artaxerxes, 17-22
4. The work suspended, 23, 24

**KEY:** There will be times in your life where opposition will become so hard that the work will stop if our hearts are not already prepared.

#### E. The Work is Continued

Ch. 5, 6

1. Prophets Haggai and Zechariah encouraged the people and the work proceeds, 5:1-6

**KEY:** The work must be done. Haggai and Zachariah (Zachariah 4). The two anointed ones that feed the church are the word and spirit.

2. Letter written by adversaries to Darius, 5:7-17
3. Darius confirms the decree of Cyrus, 6:1-14
4. Restoration of temple finished and dedicated, 6:15-19
5. The Passover restored, 6:19-22

III. The Return under Ezra Ch. 7-10  
(Takes place over 50 years after Zerubbabel's return.)

A. Ezra's commission 7:1-28

1. Ezra's Descent, Companions, & Preparation 7:1-10

Ezra understood and the value of preparation. Ezra not only sought the law of the Lord, but he sought the law of the Lord to do it. (Proverbs 16:1).

Three Steps to Proper Preparation:

a. The First Step is Get and Keep the Touch of God on Your Life

Never lose the touch of God on your life. Without the touch of Lord on your heart, you become just like sounding brass and tinkling cymbals. We must live true and we must live consistently in order to have God's touch on our life.

7:6 - a ready scribe of the law; 7:7 - he became a teacher of the law

Know the will of God and Do the will of God. And it is not in man to do right, but God's will must be put in you. You have to seek the word of God, for Him to put his will in your heart and then you do it.

Change of mind; that is true repentance, where your dreams and plans matter no more and you desire to do the will of the Lord only.

You can not only pattern your life after your pastor, but also you have to pattern your life after Holy Ghost filled men with the mind of God. I John 2:20 - No man is an island unto himself

b. The Second Step is Divine Qualifications

God made Ezra a great man; God did it; Has God qualified you for a position? You pray and fast until he does qualify you. We do what we can to learn, but at the same time it is more important to have his hand upon you. The devil is more than thoughts. Make sure you understand and experience the hand of God in your prayer life. NOT simply knowledge, but knowledge that leads to understanding to do it.

c. The Third Step is to Build Up Good and Tear Down Evil

If your faith is weak, build yourself up in the most holy faith. Don't tear down your brother if he is doing well, build him up, and build yourself up at the same time.

2. Decree to Artaxerxes in Ezra's behalf 7:11-26

3. Ezra's thanksgiving 7:27, 28

B. Ezra's Journey to Jerusalem Ch. 8

1. List of Ezra's companions 1-14
2. Ezra sends for Levites and Nethinims 15-20
3. The fast at the River Ahava 21-23
4. Treasure committed to twelve priests 24-30
5. The arrival of Ezra at Jerusalem 31, 32
6. Treasure brought into the temple 8:33-35
7. Kings decree delivered to the governors 8:36





### C. The Broken Law and the Man of God

**KEY:** If you're just screaming against sin, and you can't see the soul of a man than you are in trouble. This is not an excuse to go soft on sin, but there is a difference between a man that is practicing sin and those who are just struggling at times. Sin of any kind in any person must always be dealt with at the cross. If there is anything that is in my heart that will pull me away from the will of God, it has to be dealt with right away and God is faithful to forgive and restore.

- |   |        |
|---|--------|
| 1. The broken law                                       | 9:1,2  |
| 2. The effect upon Ezra                                 | 9:3, 4 |
| 3. Ezra's prayer and intercession                       | 9:5-15 |
| God gives Grace, Illuminates, Revives, Commands, Judges |        |

### D. Separation Restored

Ch. 10

Meet the requirements that God requires of you. We can't pick and choose what we want to obey, we must obey everything that the king asks. Ezra even required putting away their strange wives. Don't be deceived by the prettiness of her face, you need someone that will work with you.

The amount that you are given, you are required to bring. (Ch. 8) You have to produce with what he has given you. In the wilderness journey, you have a tendency to want to leave some beside to make the load lighter.

You can have the nature of Christ. Gold his nature, Silver his redemption. If you come up short when you are weighed, you will be in trouble. Seek the law of the Lord to do it; not what you think will be make an impact with the crowd.

God meets every requirement with provision. Before you are quick to react to experiences, remember how merciful God has been to you. He has provided you with mercy and we are to be merciful. When God says to show mercy that is the time to show mercy; even when they'll be unmerciful. There is a law of God to do - and we need to seek it to do it.

How much has the divine nature of Christ been given out to you, that is measured out to you and you are required to protect that. As we know it, we are to do it, and we are to teach it. Malachi 2:7

- |  |           |
|--|-----------|
| 1. Covenant made with God                      | 10:3-6    |
| 2. Proclamation made to gather people together | 10:7-9    |
| 3. Great conviction upon the people            | 10:10-17  |
| 4. Even priests were in the transgression      | 10:18, 19 |
| 5. List of those who separated themselves      | 10:20-44  |

**KEY:** The tribe of Judah was to be kept clean. We are more than just a voice; God is interested in raising up messengers for God's glory. If you're ever called to go someplace, don't go as just a preacher, but a messenger of God. We are messengers of the Lord of Hosts.

When the feelings are gone, and people turn against you, it will be the word that will keep. We don't need to fit in with the crowd, but preach the truth. It was necessary for the tribe of Judah to remain pure for through them was to come the Messiah. A messenger of the Lord - An ambassador of Christ. (II Corinthians 5:20) He is the light of the world, and we are to be lights of the world. We do the world a disfavor when we take part in with the crowd and we don't show a separated life

## CONCLUSION

**KEY:** Encouragement for the Remnant

Ezra 9:8—*And now for a little space grace hath been shewed from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.* (Isa 1:9; Jer. 42:2)

Whenever disaster or judgment falls, God always saves a remnant for Himself

- Noah and his family from the destruction of the flood;
- Lot's family from Sodom and Gomorrah;
- 7000 prophets reserved in Israel despite the persecution of Ahab and Jezebel.
- When the Israelites were taken into captivity in Egypt, God delivered His remnant and took them to the Promised Land.

Some fifty thousand people return to the land of Judea in Ezra 2:64-67, and yet, as they compare themselves with the numbers in Israel during its prosperous days under King David, their comment is, We are left this day as a remnant. (Jer 42:2,6; Lev. 26:22)

The remnant theme is carried into the New Testament where Paul tells us that "at the present time there is a remnant chosen by grace" (Romans 11:5). Although most people of Jesus' day rejected Him, there remained a set of people whom God had reserved and preserved in his Son, and in the covenant of His grace. Throughout all generations since Christ, there is the remnant of the faithful whose feet are on the narrow road that leads to eternal life (Matthew 7:13:14).

This remnant will be preserved through the power of the Holy Spirit who has sealed them and who will deliver them safely at the last day (2 Corinthians 1:22; Ephesians 4:30). 1John 1:7, 9; Isa 57:15; 2Chron. 7:14; 1Peter 1:3-5

The return of the Israelites to Jerusalem and the rebuilding of the Temple are repeated in the life of every person who returns from the captivity of sin and rebellion against God and finds in Him a loving welcome home. No matter how long we have been away, He is ready to forgive us and receive us back into His family. He is willing to show us how to rebuild our lives and restore our hearts, wherein is the temple of the Holy Ghost. As with the rebuilding of the temple in Jerusalem, God is

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in charge of the work of restoring and rededicating our lives to His service.

## Ezra Study Questions

1. What is the keynote of Ezra? Whose prophecy was fulfilled concerning this portion of the scriptures? Where is the prophecy found? Who made the decree? Where is the prophecy found concerning this man?
2. Who returned to Jerusalem? Who was the leader? What things of value did they take with them? How many returned?
3. What was one of the first things they did after reaching Jerusalem? How was the work suspended on the temple?
4. What prophets were used to encourage the people? Who confirmed the decree? When was the building dedicated and what feast was restored?
5. Who was the leader of the next group to go to Jerusalem? What was his purpose in going? What was his commission?
6. What happened at the River Ahava? To who were the treasures committed and where were the treasures to be delivered?
7. After arriving what laws did Ezra find had been broken? What was the effect of this upon him?
8. Who made the covenant with God? What followed? How did the people react concerning this?
9. Who was included in the transgression? What was done to remedy this situation?
10. Why was it necessary for Judah to remain pure?

# SEVEN: Nehemiah

Esther  
Nehemiah  
Ezra  
I & II Chronicles  
I & II Kings  
I & II Samuel  
Ruth  
Judges  
Joshua

## Writer

- The Book of Nehemiah does not specifically name its writer; the Books of Ezra and Nehemiah were originally one.

## Style

- The Book of Nehemiah is written mainly as a first-person memoir.

## Theme

- Prayer and Perseverance

This book centers on a person, Nehemiah and what he accomplished. He built up the walls, delivered the people from oppression and provided that the law of God was carried out among them. He was a godly man, and in great authority with the king, so that the king favored him greatly and gave him letters to accomplish all the things he desired.

He sacrificed a life of ease and luxury in order to help his needy brothers in Jerusalem. It describes a man who combined spirituality with practicality. Nehemiah knew both how to pray/work and work. Absolutely fearless, he refused to compromise with enemies on the outside and with sin on the inside.

After rebuilding the wall of Jerusalem and affecting many extensive reforms among the people, he humbly gave God the glory for all that had been accomplished.

Nehemiah and Ezra established true worship through prayer and reading and obeying the Word of God.

The main lesson taught by his life is that prayer and perseverance will overcome all obstacles. (Ne 1:4-11; 4:4-5, 9; 6:9, 14; 9:1, 4-38; 13:14, 29, 31)

Also, Nehemiah illustrated the need for every Christian to have a genuine compassion for others who have spiritual, physical or mental hurts. We must stand firm in our convictions and give up our comfort in order to minister properly to others.

We must totally believe in the cause before we will give our time and money with a right heart. We must continue to believe God to

minister through us, until the unbelievers know it's God's work, leaving them to make a decision. (Neh.6:16)

## Time & Historical Setting

- Written fourteen years after the return of Ezra to Jerusalem,
- Nehemiah led a group in (444 BC) and restored the walls and civil authority for the purpose to restore Israel that they be no more a reproach. (Neh. 2:17; 7:2)
- The moral state of Israel at the time is found in Malachi. It covers a period of about 14 years. (444-430 BC)

## Key Verses

- 1:3—... *the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.*
- 6:15—*So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days.*
- 8:8—*So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.*

## Outline

- |      |   |           |
|------|---|-----------|
| I.   | Rebuilding the Walls of Jerusalem                             | Ch. 1-6   |
| II.  | Revival of religion and re-establishment of worship<br>7-13:3 | Ch.       |
| III. | Correction of abuses<br>31                                    | Ch. 13:4- |

### **I. Rebuilding the Walls of Jerusalem** **Ch. 1-6**

- |    |   |                |
|----|---|----------------|
| A. | Nehemiah's prayer and commission                      | 1-2            |
| B. | The builders of the wall                              | 3              |
| C. | The first adversaries<br>8, 11                        | 2:19;4:1-3, 7- |
| D. | The nobles rebuked for their oppression of the people | 5              |
| E. | The completion of the work of building                | 6              |

### **II. Revival of religion and re-establishment of worship** **7:13-3**

- |    |                        |   |
|----|------------------------|---|
| A. | Register of the people | 7 |
|----|------------------------|---|

- B. Reading of the law 8:6, 8-10, 12
- C. The repentance and consecration of the people 9-10
- D. Covenant and oath 10:28-31  
(Ex.24:7-8; Deut.29:10-15; II k 23:3; II Chron. 34:31; Ps. 119:106)

- E. Resettlement of Jerusalem 11

- F. Dedication of the wall 12:27-43
1. Jerusalem was designed and dedicated to be a holy city
  2. Israel was called to be a pure and holy people 12:30
  3. This was a dedication of their lives to the work of God in the city.
  4. They went from weeping to rejoicing  
8:6, 9; 12:27, 31, 36, 42-47

Neh. 12:36—*And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.*

What a blessed time they had worshipping God knowing that He would do for them what he did for others if they just remain Pure, faithful and Joyful.

### III. **Correction of abuses** **13:4-31**

- A. Violation of the temple sanctity 4-9
- B. Violation of law concerning Levites 10-14
- C. Violation of the Sabbath rest 15-22
- D. Violation of the law of separation 23-31



## Nehemiah Study Questions

1. How long after Ezra's return to Jerusalem did Nehemiah take up journey?
2. What was his purpose in going to Jerusalem?
3. What was Nehemiah's position in the King's house hold?
4. How did he learn of the condition of things in Jerusalem?
5. What was the purpose in building the wall?
6. Who were the first adversaries to Nehemiah?
7. What system was used in the building of the walls?
8. How did Nehemiah meet the opposition of the enemy?
9. Who were disheartened among their own company in chapter five?
10. How was this overcome?
11. With whom did Nehemiah leave Jerusalem in charge when he returned home?
12. Who read the book of the Law? How was it made possible for the people to hear?

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13. How did the reading of the Word affect the people? They wept (8:9)

14.

## EIGHT: Esther

Esther  
Nehemiah  
Ezra  
I & II Chronicles  
I & II Kings  
I&II Samuel  
Ruth  
Judges  
Joshua

### Writer

- The Book of Esther does not specifically name its writer. The most popular tradition is that Mordecai (a major character in the Book of Esther) wrote the account.

### Time

- The Book of Esther was likely written between 460 and 350 B.C.
- Traditional view: Between the 6<sup>th</sup> and 7<sup>th</sup> chapters of Ezra before Ezra left for Jerusalem.
- Secondary View: Esther precedes the books of Ezra and Nehemiah.

### Name

- Esther - (a star) The Persian name of Hadassah.
- Hadassah - (Myrtle) The Jewish name of Esther. Esther 2:7
- Myrtle - A plant mentioned in Nehemiah 8:15; Isa. 41:19; Zech. 1:8,10

The modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Formerly as we learn from Nehemiah 8:15, myrtle grew on the hills about Jerusalem. The *Myrtus Communis* is the king denoted by the Hebrew word. It is a shrub or low tree, sometimes ten feet high, with green shining leaves and snow white flowers, bordered with purple, "which emits a perfume more exquisite than that of the rose." The seeds of the myrtle dried before they are ripe, form our allspice. The plant is common in Palestine today.

### Style

- A historical account. There are two principle theories concerning the historical nature of this book: one, that it is a reliable history; the other, that it is a historical romance founded on fact, or substantially true, like Shakespeare's *Julius Caesar* and *Henry VIII*. The fact that the action of the book diminishes in the establishment

of the popular national feast of Purim, and that it is a standing memorial of that feast, argues for its general historicity.

- It is much like the story of Joseph in Genesis 41:34-37, both stories involve foreign monarchs who control the destiny of the Jews. Both accounts show the heroism of Israelite individuals who provide the means for the salvation of their people and nation. The hand of God is evident, in that what appears to be a bad situation is indeed very much under the control of the Almighty God who ultimately has the good of the people at heart.

### Key Verses

- Esther 2:15—*Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.*
- Esther 4:14—*For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? {enlargement: Heb. respiration}*
- Esther 6:12—*And Mordecai came again to the king's gate. But Haman hasted to his house mourning, and having his head covered.*
- Esther 7:3—*Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request:*

### Theme

- This book records God's deliverance of His people from a threatened destruction.
- The main characters in this epic narrative are Esther, Mordecai, King Ahasuerus and Haman.
- The purpose of the Book of Esther is to display the providence of God, especially in regard to His chosen people, Israel.
- The Book of Esther records the institution of the Feast of Purim and the obligation of its perpetual observation. The Book of Esther is read at the Feast of Purim to commemorate the great deliverance of the Jewish nation brought about by God through Esther. Jews today still read Esther during Purim.

### Outline

Feasting is a major theme of this book, there are ten recorded banquets, and many of the events were planned, plotted, or exposed at these banquets. The book of Esther could be divided in three parts:

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- |                           |          |
|---------------------------|----------|
| I. The Feast of Ahasuerus | Ch. 1, 2 |
| II. The Feast of Esther   | Ch. 3-7  |
| III. The Feast of Purim   | Ch. 8-10 |

## INTRODUCTION: *Where is God?*

The book of Esther has a peculiarity that distinguishes it from any other book in the Bible: the name of God is not once mentioned; neither are there any references to Jewish law or religion.

Even though God's name is not mentioned, yet all through the book we see the reality of Divine providence and God's protection of His people Israel working through human channels and by natural means rather than the supernatural means He has used to save His people from Pharaoh's power.

Though God and His name was hidden from them at this time, the fact He was still on the scene is preserved in the Scripture.

Deut. 31:18—*And **I will surely hide my face** in that day for all the evils which they shall have wrought, in that they are turned unto other gods.*

God hid Himself but did not completely forsake His people. Though He was hidden from them, He was still working for them.

There are several acrostics in the Hebrew text of Esther that spell the names of God. The most interesting of these acrostics is found in Esther 7:5 "...Who is he, and where is he,..." Is an acrostic for the Hebrew name of God EHYH that is used in Ex. 3:14 "I AM THAT I AM" (EHYH).

[Example of an acrostic using the word "**J-O-Y**": **J**esus **O**thers **Y**ou.]

### **Practical Application:**

See the hand of God in our circumstances in life. God is the sovereign Ruler of the universe and we can be assured that His plans will not be moved by the actions of mere evil men. His providential care for his people, both individuals and the nation, is evident throughout. For instance, we cannot fail to see the Almighty exerting influence over King Xerxes's timely insomnia. Through the example of Mordecai and Esther, the silent love language our Father often uses to communicate directly to our spirit.

## I. The Feast of Ahasuerus

### Ch. 1-2

#### A. Vashti's disobedience

ch. 1

The refusal of Vashti to obey an order from the king seemed astounding. Had not the king been filled with wine, he would doubtless have looked upon her refusal in a different way, as it would seem by the first verse of the second chapter. He was sorry for her, but according to the law of the Medes and Persians, his word could not be changed, and she could not be recalled by law.

#### B. Esther's coronation

ch. 2:1-20

Mordecai had instructed Esther to conceal her nationality, 2:10. In this injunction of Mordecai to Esther, we see an indication of Divine

leading, for the Jews were generally dispised, and this would have hindered her advancement to the rank as queen.

C. Mordecai saves the king's life	ch. 2:21-23
II. The Feast of Esther	Ch. 3-7
A. Haman's plot	ch. 3
B. The Jew's mourning	ch. 4
C. Esther's petition	ch. 5
D. Mordecai's exaltation	ch. 6
E. Haman's death	ch. 7

Haman was so incensed at Mordecai's refusal to worship him that he resolved to destroy the whole Jewish race; and in order to appoint a day for the execution of his purpose, he cast lots. In resorting to this method of ascertaining the most suspicious day for putting his atrocious scheme into execution, Haman acted as the kings and nobles of Persia have always done, consulted the astrologers to ascertain the lucky hour. Again we see the hand of God moving to save His people. The fasting and prayer of the Jews and the intercession of Esther saved them and turned to naught the wicked devices of Haman. Mordecai is exalted, Haman defeated.

### III. The Feast of Purim Ch. 8-10

It has often been remarked as a peculiarity of this book that the festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the imaginations of Haman, Esther 9. It was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious, and apparently cast lots to ascertain a favorable day for carrying out his plans against the Jews, Ester 3:7. The festival lasted two days, and was regularly observed on the 14<sup>th</sup> and 15<sup>th</sup> of Adar (March).

According to modern custom, as soon as the stars begin to appear on the 13<sup>th</sup> of the month, as is ordinarily reckoned, but when by Jewish Customary reckoning the 14<sup>th</sup> of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving, the reading of the book of Esther commences. The book is written in a peculiar manner, on a roll called The Roll (Megillah). When the reader comes to the name of Haman, the congregation cries out, "May his name be blotted out," or "Let the name of the wicked perish." When the Megillah is read through, the whole congregation exclaims, "Cursed be Haman; Blessed be Mordecai; Cursed by Zorash (the wife of Haman); Blessed by Esther; Cursed by all idolaters; Blessed be all Israelites, and blessed be Harbonah who hanged Haman."

In the morning service in the synagogue, on the 14<sup>th</sup> after prayers, the passage is read from the law, Exodus 17:8-16, which relates the

destruction of the Amalakites, the people of Agag. I Samuel 15:8, the supposed ancestors of Haman, Esther 3:1. The Megillah is then read again in the same manner. When the service in the synagogue is over, all give themselves up to merry-making.

- A. The king's decree allowing the Jews to protect themselves 8
- B. The vengeance of the Jews 9:1-19
- C. The institution of the feast of Purim 9:20-32
- D. Mordecai's greatness 10:1-3



# Final Exam

- 1.
- 2.